A NEW METHOD

For the Begetting

CHILDREN

With

Handsome Faces:

With Variety (a Work never extant before) of *Examples* and Experiments, applicable and necessary for the commodious *Carrying on* the *Great Work* of GENERATION; Collected out of the Authentick Records and Writings of the Most Judicious *Philosophers*, Physitians, *&c.*

The Whole

(Containing full Instructions for the **Wedding Night**)

Recommended as proper to be given at Marriages instead of Gloves, Rings, *&c.*

Dum licet in rebus jucundis vive Beatus.

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MVSEVM
BRITAN
NICVM

Ladies,

IT's to you, as the *High-Altar* of *LOVE*, that this small *Offering* is brought; and, indeed, it is you that are most principally concerned in the *Great* and *Glorious Work of GENERATION*; *Great* indeed, when it is no less than the very copying of *Omnipotence*: The large *Charter* of *PROPAGATION*, (a very near Branch from the *Divine Creation Root*) being a fair Plant in your own *Paradise Garden*, the more Innocent *Tree of Knowledge*; where, without the danger of your first Mothers Curse you may *Eat and Live*.

'Tis true, the Work of Generation does not wholly pattern from that of Creation, for with this infinite distinction, a piece of Cold Earth and a Hard Rib made the first Pair, but warm Love and soft Joys made the Second; there went only Power to the first Production but Raptures to the last.

But to come a little closer to the Business, and to give you a necessary Introduction *Portico* to our *Temple of Love*, the fair Fabrick within, I am afraid that some tenderer Female Readers instead of looking into the Book will startle at the very Frontispiece. However to dissipate all needless Fears, we declare, that we have so carefully couch'd the *Mystick Secrets*, so veil'd our *Venus*, that the most modest of your Sex may read it without a Blush.

In fine, This short but pithy Treatise (for the Conveniency of the meaneſt Capacities) is divided into Two principal Heads or Branches, the first whereof is.

True

True Love (from whoſe ſacred Stem grows *Faith*, *conſtancy*, *virtue*, nay even *Piety* it ſelf) is the firſt and nobleſt Fundamental towards the Generation of Beautiful Children; and this for Reaſons unqueſtionable. For where there's a Bleſt pair ſo qualified: Firſt there's the Sublimeſt *Tranſports of Love* to *envigorate* the *Generation* on one ſide; and then there's all the Tranquility and peace of Innocence to cheer and enlighten the whole *Conception* on the other. And all this proceeding from the moſt natural cauſe, for the *Temperament* of the Mind ever influences that of the *Body*.

Next to this *Illuſtrious Virtue* ſo efficacious in that Great Work of *Generation*, the raiſing a *fair* and *Beautiful Progeny*, there's an inferiour Claſs of *Nuptial Vertues*, the no leſs abſolute Duties of *Marriage*; for inſtance, there muſt be no private Reſerves, but all frankneſs between the Married pair. The Kind Bride muſt have her Soul as open as her Arms. *Open Truth and unfeign'd Innocence*, are thoſe neceſſary

accompliſhments to the fair Sex, that a Woman has but one pardonable Hour in her whole Life to play the Diſſembler in; and that is when the modeſt and Bluſhing Virgin Bride is forced from about her Mother's Neck to be put to her impatient Bridegroom. Thus like *Montaigne's* Rich mourning Heir,

The Heir's diſſemb'ed Tears behind the Screen
Could one but peep, would joyful Smiles be ſeen.

And truly the *Bridal Coyneſs*, at the *approaching Joys*, is much ſuch another Maſquerade; and really it's in this caſe only, that the lovely Hypocrite is to be excuſed. There's a natural Emotion of concern and fear (and conſequently much more natural in that tender fainter Hearted Sex) at entring into any new State, tho it's of never ſo exalted Happineſs. Perhaps as St *Katherine* ſays in the play.

She fears to Try it as a thing that's new

Alſo in the nuptial Society, a general and mutual *Freedom* and *Eaſineſs* muſt run through their whole converſation: All the *Coyneſs* and *Faintneſs*, that

that attended the Virgin-State of *Ignorance*, must now in the fairer Light of *Enjoyment* and *Knowledge*, like so many *Jewish* Ceremonies be utterly abolished: For when once the *Virgin-Cabinet* is unlock'd the Accesses to delight must never be Barred again. Thus *Modesty*, in this case, tho' otherwise the *Top Glory* of the Sex, yet after Marriage, as *Montaigne* observes ought to be banish'd the *Court of Love*, the Entrance to the *Bed-chamber*: The Woman that goes to Bed to a Man, must put *off her Modesty* with her *Petticoats*, any foolish or peevish *Coldness* or neglects in the *Concessions of her Kindness*, tho' but all feign'd, are a Wedlock Fault: Indeed when she puts on her Petticoat again, by the Charter of her Sex, (at least the larger *English* one) she may reassume her modesty; And if, in Infringment of that Right, her over-warm spouse, should ask for an Excentrick Blessing (for I reckon the genuine sphear of love to be all nocturnal) her female Modesty may be allow'd to Blush at the conscious Light; and

with

with a Juſtifiable coyneſs, be a little cold in the granting her higheſt favours, upon ſo unſeaſonable a Demand.

Its highly to be wiſh'd, that the married pair ſhould be an equal Match, in *Youth* and *perſonal perfections*: Leſt time, that lays open all Infirmities, ſhould make thoſe Diſcoveries, upon the cooler Reflections of a *long thinking Pillow*, which the *fonder Honey Moon* of the firſt embrace, might overſee, and thereby not only ſlacken the neceſſary wedlock endearments; but likewiſe, from the *cooling Affections* of the *Bed*, ſpoil a whole Race of Children.

Quam male inæquales veniunt ad aratra juvenci,
Tam premitur magno conjuge nuptu minor.
Non honor eſt, ſed onus, *&c.*

A worthy Gentleman, well known to the Author, (to inſtance a Prevention in this Kind) having a very *Beautiful Daughter*, to whom he deſign'd a conſiderable Portion; it happen'd, that a Gentleman of thoſe *ample Fortunes*, no ways exceptionable, made his *Addreſſs* to this *Young Lady*: 'Tis true, he had ſome perſonal *Defects of Body*; nevertheleſs,

verthelefs, his *Vertues*, *Honour*, *Wit*, *Education*, and all other Accompliſhments, were ſuch, that the *Young Virgin*, (much delighted with his *Converſation*, and other *Endowments*,) was inclinable to diſpenſe with his *Perſonal Wants*, and receive him in the Quality of a *Favour'd Servant*, a *Man* not rejected for a *Husband*, But notwithſtanding here were all *Worldly Conſiderations* adjuſted, nay and *both Parties* agreed; neverthelefs, the *Lady's* Father diſſented to the *Match*: And being askt the Reaſon by ſome Friends of the *Young Gentleman*, he carried them into his Stable and ſhewed them an extraordinary *Barb-ſhaped Pad*; and deſiring their Opinions of that lovely Steed, which the could not but applaud: *Then look ye, Gentlemen*, (ſays he) *when I have occaſion to Rear a Foal from this fine Creature, I never carry her to a groſs Mill horſe, or a ſlovenly Carr-houſe; no, I make a more ſuitable choice: And do you think that I take more Care of the Nurſery of my* Stable, *than I do of my* Child? *In ſhort, with-*

out

out Boasting, Heaven has pleased to bless me in the Person of my Daughters, and I am resolved to take all the Care I can from so fair a Stock that the Breed shall not degenerate. To be plain with you, I do not like the PERSON *of this* Suitor *of my Daughters; and for that Reason, not to hazard my Hopes of a fair Race of* Grand-Children, *I absolutely refuse him for a Son-in-Law.*

The next important Duty for the production of a *fair Off-spring*, is, That the work of *Generation* must not be faintly or drowsily performed: for this is one of the notorious causes that makes *Wise Fathers*, get *foolish Children*, a Race so far short of their Parents, Nature, Manners and Generosity, as the *Efforts* that beget them, were wanting of the *true Spirit* and vigour of Love, to animate the *Conception*: And this fault may proceed from two distinct causes either the Fathers Indifference to the *Rite's of Love*; a very capital Curtain Sin, as being no less than a violation of his *High Alter Vows*: The other, a fault on the quite

contrary

contrary ſide, proceeds poſſibly from a too *paſſionate Devotion of Love*; where the Zeal is warmer than the offering, where a too *uxorious fondneſs* ſtrains the *Bridal Complaiſance* too farr, even to the over-toyling the whole *Generative Faculty*: This indeed is a fault, and tho' of the more innocent ſide yet ſtill 'tis a fault: for we muſt not ſuppoſe the *ſoft Sex*; the *Young* and the *fair*, to be *Egyptian Task-miſtreſſes*; or ſo very unreaſonable to *draw Bills of Love* faſter than they can be paid; and therefore, the Kind Good-man has all the reaſonable Liberty of taking time and Leiſure for a more *Maſſy oblation*; inſtead of ſcattering his *Treaſure in Mites*, and that eſpecially in *Generation Seaſon*, where a round Lump together makes the beſt *Increaſe* and *Intereſt*: is true, after the *Bank is full*, he may be as *mad* and *prodigal* as he pleaſes; and Whip and Spur, and Gallop and tire, and ſtumble and tumble, as faſt and as headlong as he thinks fit. I ſhall conclude this firſt Branch of my Diſcourſe with a word of Caution for

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the youthful Couple to obſerve in their higheſt *Raptures* and *Tranſports of Love*, Collected from the works of that excellent Naturaliſt, Monſieur *Pare de Lavel*, lib. 4. cap. 4.

When the Husband cometh into his Wives Chamber he muſt entertain her with all kind of dalliance, wanton Behaviour, *and* allurements to Venery : *But if he perceive her to be ſlow, and more cold, he muſt cheriſh, embrace, and tickle her; and ſhall not abruptly (the nerves being ſuddenly diſtended) break into the Field of Nature, but rather ſhall creep in by little and little, intermixing more wanton Kiſſes with wanton Words and Speeches, handling her Secret Parts and Dugs, that ſhe may take Fire and be inflam'd to Venery; for ſo, at the length, the Womb will ſtrive and wax fervent with a deſire of caſting forth its own Seed, when the Woman ſhall perceive the efflux of Seed to approach, by reaſon of the tickling pleaſure, ſhe muſt adverti ſe her Husband thereof, that at the very ſame inſtant or moment he may alſo yield forth his Seed, that by the concourſe or meeting*

ting of the Seeds, Conception *may be made, and ſo at length a Child* formed *or* Born. *And that it may have the better ſucceſs, the Husband muſt not preſently ſeparate himſelf from his Wives Embraces, leſt the Air ſtrike into the open Womb and ſo corrupt the Seeds before they are perfectly mixed together. When the Man departs let the Woman lye ſtill in quiet, laying her Leggs or Thighs a croſs one upon another; and raiſing them up a little, leſt that by Motion or downward ſcituation, the Seed ſhould be ſhed or ſpilt; which is the cauſe why ſhe ought at that time not to talk, eſpecially chiding, nor to cough, nor to ſneeze, but give her ſelf to reſt and Quietneſs if it be poſſible.*

And here, before I proceed to the Second Branch of my Diſcourſe, which treats of the management in the Breeding with Children, I muſt reflect on ſome very great preceeding obſtructions to the procreation of a Beautiful offpring; And the firſt is the unhappy depravity of the Age, in the general courſe of the preſent marriages, where

Convenience is the Match-maker, and the portion carries more charms than the Bride. In such too common Wedlocks tho their may not be wanting a due family Incumbence, if it be only for the raising of an Heir to the Bridle Bags; But then as the fainter Endearments of cooler Indifference, makes up the feebler Harmony, the musick is but half strung, and the symphony ill plaid: And consequently the Phlegmatick Issue of such Languid and Spiritless Copulation must want Air, Life, and Soul. in 'For Generation, (saith *Aristotle*) 'it is fit the Man cast forth his Seed in-'to the Womb with a certain impetuo-'sity and lively vigour, his Yard being 'Stiff and Distended, and the Woman to 'receive the same without delay, her 'Womb being wide Open, lest that 'through delay, the Seed wax cold, 'and so become unfruitful, by reason 'that the Spirits are dissipated and con-'sumed.

The Rights of Love are so sacred, and withal so Sublime that even Truth and Vertue themselves, in some cases, may

may be defective: For Inſtance, when the colder couple juſt hang true together, and that's all; are only faithful to the Marriage Bed from a Principle of fear; the Husband and Wife perhaps, neither of them dare run the Riſque of Shame, inconvenience, or diſcovery that may attend an excurſion, or elſe dare not ſtrain a point of Conſcience in in the Breach of a commandment: 'tis not enough that the poſſeſſor is honeſt, upright juſt and virtuous from the meer dread of an impending vengeance or puniſhment: Truth in Love, like Piety in Religion muſt be cheriſh'd and embraced for their own ſakes: for beſides the fear of Hell, there muſt be the Love of Heaven to perfect and Sanctifie the Devotion.

Another, and that a much more hainous Bar to a Beautiful offspring is, That of the *Licentious Parentage*, where the polluted Father ſacrificing his All, to ſome Idol *Dalilah* abroad, brings home ſcarſe the offering of a *Cain*, little more than a *ſtubble-ſheaf* to the *Nuptial-Alter*. If the poor cheated

Wife,

Wife, that takes this abſent Husband in her Arms, from aſcarſe half ſown Field, ſhould chance to raiſe a crop, and a Birth ſhould happen (her ſelf being little leſs than the whole Parent, and the creation almoſt all her own) Oh what a wretched, ſpiny, weakly Race muſt we expect to raiſe from ſuch Blaſted Love. Theſe are indeed the Fathers ſowreſt Grapes, that ſet the unhappy Childrens Teeth on Edge.

Fortes creantur fortibus & bonis, Hor.

Men that uſe too frequent Copulation, oftentimes inſtead of Seed caſt forth a crude, thin, raw, undigeſted Humour, altogether uncapable the Great work of *Generation.*

And here I cannot but reflect on the volatile Mercury of this Infidel Age of Love, for reproaching and reviling the nobleſt of virtues, Conſtancy: methinks I hear the outragious Libertine bellowing,

'*How from my Soul I pitty thoſe poor* Slaves,
'Doom'd to the Drudgery of a Wife
'Who, when they might be free, by pious Knaves
'Are ſentenc'd to confinement during Life, *&c.*

A Wife, cries another, Damn her! (to ſpeak in his own ſordid Jargon) *Mution*! *Mutton*! and *Mutton* over again! give him *Chickens*, and *Capens*, variety —— Rideculous nonſence! What is that variety, the Wife, the Miſs, nay the whole Sex round any more than *Woman*, *Woman*, *Woman* ſtill, and conſequently in his own Gibberiſh Mutton, Mutton. 'Tis true to uſe his own barbarous Dialect he might have call'd the Wife the ſame diſh over again, but what then, to the confuſion of the ſnarling Rover, what reaſon or ſenſe can blame the embraces of a Wife, when Loves a new feaſt every day; nature has moſt nobly furniſh't out the Treaſure Houſe of Love, whatever Golden Joys we exhauſt to day, the profuſion is ſupplied, and there's a new Mine of Gold for to morrow. Beſides to give the due Trophies to *Triumphant Conſtancy*, the Longer we enjoy the Creature beloved (provided ſtill we truly Love where we enjoy) the delight is rather heightened than leſſened; and next for a yet ſtronger Bond of

Souls;

Souls; possibly here's the Blessing of a Beautiful Fire-side, where the happy Father, in those dear pledges of the chast Marriage Bed, views yet new charms in the fair partner of his Joys; the *Beauties Original*, even multiplyed by so many Lovely Miniatures.

I shall here give my Reader one Historical Example of the Charms of true Conjugal Affections.

A *Spartan* King, one Morning a Hunting, was stopt in his Chace by the Surpising Encounter of a marvellous Beautiful Country Dame; siting at her Cottage Door, at her homely Morning Exercise, her Wheel, with four or five sprightly Children about her, all her own true Pictures: Good morrow, fair Dame, (says the *King*) whose Children, I pray are these? Mine Sir, (replied the *Dame*) *King*. They are very pretty ones. *Dame*. All the reason in the World they should be so; for they had Honour to their Father, and Vertue to their Mother. *King*. HONNOUR! Why, do you Country People pretend to Honour? *Dame*. Ay, Sir, and the greatest Honour in the World. *King*. Prethee what's that? *Dame*. To love well. *King*. Nay, 'tis a sign you do love well, by those hearty Children of yours: Really the more I look upon

upon them I cannot enough admire ſuch Innocent Sweetneſs: All that lovely and cheerful, White and Red, perfect Beauties, without one Spot or Blemiſh. *Dame.* Without a Spot or Blemiſh? Never wonder at that, Sir; for the Sheets they were got in, never had any. *King.* Have you a Husband, good Woman? *Dame.* You ſee, I have One. *King.* How do I ſee it? *Dame.* In my Face, Sir; what do you ſee there, but all the lively and cheerful Ayrs of that bleſt Miſtreſs of all true Felicities, a Wife? Is there any thing, in my Face, that looks like the ſower and rueful Aſpect of that wretched thing, a Widow? King. Pray what kind of Man is your Husband? *Dame.* Such a one as a Husband ſhould be; one that loves all at Home. *King.* And does your Country-Simplicity pretend to underſtand LOVE? *Dame.* Yes, True Love, Sir; 'Tis a Flower, that rarely grows in any Garden, but ours. *King.* What is True Love? *Dame.* To love without Wiſhes or Deſires. *King.* That's ſtrange! Love without Wiſhes or Deſires? *Dame.* Ay, Sir; for I have him I ſigh'd for; all that I ever wiſhed or deſired, I poſſeſs: And ſhe that enjoys all, has nothing to covet. *King.* Certainly, you Two muſt be the happieſt Couple in the whole World? *Dame.* Ay, Sir, 'tis impoſſible we ſhould want bleſſings: For, nothing

ſo cheap as Happineſs. *King.* And how ſo ſweet Miſtriſs? *Dame.* Becauſe we make it our ſelves.

The King was extreamly pleaſed, if not a little amazed, at theſe Replies from ſuch Rural Innocence; and heartily wiſhed, that his proud Court would take pattern from an humble Cottage: And that all his Court-Ladies had ſuch *Country School-Miſtreſſes.*

Now to come to the *Second Head* of my Diſcourſe, *viz. The Artful Part of Management in the Breeding with Children,* neceſſary towards *a fair* and *comely Birth.*

This chiefly conſiſts in *Object* and *Fancy*: A breeding Woman to influence the *Beauty* of the Infant in her Womb, of all things in the World, muſt have her Eye entertain'd with fair and *Beautiful* Objects; ſhe ought not to converſe or look upon Deformity or ugline ſs. For as the Eye is the Parent of Love; ſo, in truth, it goes a great way towards raiſing the *Fruits* of Love: For from object we receive the Impreſſion of *Fancy* and *Contemplation*; whilſt that which is before our Eyes, is generally moſt the ſubject of our Thoughts: And *Fancy*, in this caſe, ſo works with the pregnant Woman (of which Examples are innumerable) that it goes very far in *Forming* and *Deforming* the *Embryo* in the *Womb.* The

The Ingenious *Montaigne* gives us a Relation of a *Beautiful European*, that was brought to *Bed* of a *Black*, occasion'd by her daily Conversation with a Lovely *Moor* a constant and favourite attendant upon her, in her *Bed*-chamber; and he too, to clear all guilty suspicion of foul Play, for this sooty *Conception*, an Eunuch.

A Woman therefore, during her pregnancy ought first to be kept from all objects of *Horrour* or *Cruelty*; for there Impressions are unaccountable: *We* read in an Eminent *French Naturalist* in his chapter of the Effects of strong Imagination. How a *Big-Bellied French Woman* out of a Curiosity of seeing fights, crowding amongst the publick *Spectators*, at the Execution of a Malefactor, broken upon the *Wheel*; and being passionately affected at the severe Sufferings of the *Criminal* was afterwards brought to *Bed* of a Dead *Child*, the *Bones* in the *Legs*, and *Arms*, and *Thighs* of which were all broken in the very same manner as those of the Executed Person.

Margaret, Daughter to *Maximilian* the Emperour, gave this Relation to *Lozuminius*, a Learned Man, and an Ambassadour from *Hungary*, of a *Birth* at *Hertogenbor*, in *Brabant*, *viz.* That in a Procession-Ceremony, (one of the common Pieces of Pageantry in the *Romish* Church) the *Cavalcade* was

made by perſons, ſome in the ſhapes, of painted Effigies of *Angels*, and others of *Devils*: One of the *Infernal Maſqueraders*, being a little fluſht with a cheerful Glaſs, and ſome other Regales at the proceſſion, went home to his *Wife* in this very Habit; and, being a little too *warm*, to wait the *ſlow patience* of *Bed-Time* without ſo much as pulling off his *Demonical Veſt*, fell to ſome amorous *Familiarities* with her, and got her with *Child*: Theſe *Habilements* of her *Husband*, though not frightful enough, to check her *Feminine pleaſures*, her ſhare in the *Conjugal Embrace*; (for, though the *Devil* was on the outſide, ſhe found the *Man* within) however wrought ſo wonderful upon her *Fancy*, in the moment of *Conception*; for her Eye eſpecially too, being a *Noon-day Careſs* was wholy taken up with nothing but this *Infernal Figure* before her, that ſhe brought forth a *Monſter* entirely reſembling the *Diabolical Diſguiſe* of her *Husband*: Nay, as ſoon a this *Goblin* was born (to the greater Aſtoniſhment of the *Woman* at her *Labour*) it run about the Room, and ſo ſcared 'em all, but eſpecially, the poor *Mother* in the ſtraw, that ſhe dyed of the Fright.

Nor is it indeed any ſupernatural wonder, that objects of *Surprize* or *Horror*, to a pregnant *Woman*, ſhould have ſuch fatal effects upon the Embrio; for the *Child* whilſt in

the

the *Womb*, is but a part of the *Woman*; 'tis Nutriment, Vitals and Life, are received from her veins. And as ſuch in 'its firſt Elements, we cannot but ſuppoſe it of that nice and tender frame, and compoſition, (for Imperfection is ever weakeſt) that conſequently in every rude and rough ſhock of Nature, as being the weakeſt, 'tis thereby expoſed to ſuffer firſt, much as we ſee in a Nipping ſpring, where the ſtorm ſhakes the *Bloſſom*, when the Tree is too ſturdy and ſtrong to be hurt by it.

If objects of Terror have theſe fatal Effects, conſequently thoſe of delight and pleaſure muſt, in all reaſon; have as ſtrong a power in the contrary operation, eſpecially conſidering, that the objects of ſurprize work their unhappy Effects in an hour, or poſſibly but a minute; but theſe of Delight and pleaſure have their whole nine Months: Some very remarkable Inſtances of Object and fancy, collected from authentick Records here follow.

An Italian cavalier bringing home a young Wife, to make way for her Reception, diſmantled his Bed Chamber of a moſt noble ſet of Tapeſtry; being the whole Twelve Labours of Hercules, *that coſt no leſs than as many thouſand Crowns: And being ask'd the Reaſon, why he had no more reſpect for his fair Bride, than to diſfle her Bridel chamber of ſo conſiderable an Ornament, poſſibly the moſt honourable Relique of*

his

his Family; he replyed, "That truly the Han-
"gings were Honourable Reliques, he confeſt,
"and well worth the Thouſands they coſt, and a
"very ſuitable Furniture for a Chamber to ſleep
"in; but not to Teem in. And tho' he lik'd,
"the Hercules himſelf well enough, yet you
"muſt pardon him if he durſt not truſt his Wife
"amongſt ſo many dangerous wild Beaſts and
"Monſters.

Perſina, an Ethiopian Queen (as Heliodorus writes) was brought to bed of a White, impaired by her Phyſitians, (and thereby the poor Lady ſhielded from the Rage of her jealous Moor) to a fair Picture of Perſeus and Andromeda, that hung at her Beds-feet; the too Delightful Object of her ſolitary Hours: Now in this plain Caſe, how wonderfully prevalent muſt the power of Fancy and Converſe be, that could change a whole Field Argent, into downright Sables; and all this too, without the leaſt Blot in the Female Scutcheon.

John Baptiſts Porta tells us of a Husband, who having a ſtrong Faith in the Force of Object and Imagination in Feminine Conception, and well knowing that his then-breeding Wife took delight in nothing ſo much as Statues, purchas'd an incomparable Piece of that kind; being the Effigies of a Boy, or Cupid, to the full length and proportion, in Alabaſter, of extraordinary Features and Symmetry: This acceptable preſent, the darling Ornament of her

Bed-chamber,

Bed-chamber, *produced the* Effects *desired: For she brought forth a* Child, *in every point exactly resembling the* Effigies; *only* Imagination *had unhappily overdone its work: For the* Child, *too near a Copy of the* Statue, *being all of a white Alabaster colour, was all over of that entire pale and languid Complexion, without the least Tincture, or Bloom of* Red *in the* cheeks, *or so much as the very* Lips.

Lemnius, *in his Miracles of* Art *and* Nature, *relates a very pretty Story upon the* Force *of* Thought *and* Imagination: *A* Young Wife, *under the long solicitations of an* Amorous Spark, *her Neighbour; overcome by his Temptations, at last yielded to his* Lascivious Embraces: *During her* wanton Dalliance, (*it being done within her own Roof*) *she was mighty apprehensive of her* Husband's *coming Home, and surprizing her; insomuch, that her Husband, at that time, took up a great part of her* Thoughts, *even in the* melting minute *of her* warmest Delight: *After this* unfortunate Trip *of* Female Frailty, *she began to reflect on the best of* Husbands; *a Man, both for his* Faith, Tenderness, True Love, *together, with all the Graces of* Mind *and* Body, *not in the least deserving this barbarous and ungreatful* Return: *And from that day, forwards, what betwixt her* Penitence *for her* Guilt, *and the* Resentment *of her Husband's* injur'd Bed, *she daily conceived a kinder and kinder opinion of the* Person *and* Merits *of her Husband;*

Husband; insomuch, that she never saw him, but she received him with all the Endearments *imaginable; being resolved, to make the future* Virture *of a* whole Life, *if possible, at one for the* Transgression *of one* short Criminal *Hour.*

Now afterwards, being brought to bed of a Boy, the Of-spring *of this Adulterous Embrace, (not that she could be deceived in the true Father; for she had too many Feminine Demonstrations, to be past that doubt) it so fell out, that this very Child, (what by Virtue of thinking of her Husband, in the minute of* Generation, *and her continued kind Thoughts of him during her whole Conception and Pregnancy,) proved to be the exact mould, form and Picture of her Husband, in every Lineament and Feature, even to Admiration; when her whole Fire-side, all the rest of her Children besides, though all his own Legitimate Issue, very faintly, or little at all, resembled him.*

Now, if such External means before-mention'd, such as the Object of dumb Pictures, and senseless Statues, have undeniably these strange Effects in *Humane* Generation; 'tis therefore requisite, that the *Bed-chamber*, and Closet of the *Breeding Wife*, be furnish'd and decorated accordingly with all Decency and Sweetness; and, if the Purse can reach it, all Ornament and Splendour.

FINIS.

MVSEVM BRITAN NICVM